



OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

## to reach the heart

**WHY DO THEY SING IN TAVERNS, THESE SALVATION ARMY WOMEN?** Why they are asked to sing is the real question. As any seasoned seller of "The War Cry" could tell you, such a request has been a long-established tradition in every land where the Army's periodicals are distributed in pub or café. Occasionally the seller is no singer, and has to decline. The rest do their best, and most of them would make

no claim that the quality of their voices fits them for the honour of a few minutes before the microphone. So why the pressing request?

● Probably nostalgia. Memories of Sunday school or dear old praying mother. In which case it is the associations of the song rather than its message that matters to the audience.

● The religious instinct? There's bound to be a bit of that. Atheistic governments put on the pressure with their propaganda to prevent people going to church; but they still want to pray there sometimes even if it is only for weddings, funerals and to give thanks for new babies. The crusading humanists are also finding that human nature hardly accords with their theories.

● Uninhibited cameraderie? There's probably some of this in it also. Stone cold sober a man will indignantly justify himself as being as good as the rest. A couple of pints, and he readily admits to being a sinner as bad—or even much worse—than the man who lifts his elbow beside him. Soon he joins in the chorus: "We are poor black sheep who have gone astray . . . God have mercy on such as we"—a sort of alehouse General Confession.

What does it all add up to? All of us, when we are not deceiving ourselves with Freudian theories, or putting up a smoke screen of excuses, know that we are not what we could be or should be. We think of those we have known who showed us what we might be, of the days when we were not as bad as we are now. We catch the vision again. The good desires are stimulated. We join in an old hymn. For a moment we really mean what we sing. Alas, we forget. "The early dew of morning has passed away at noon."

**NOW**, about this picture. We know that the Salvationist on the right is Betty McCaughey and that she is a Lieutenant, like her husband. And we have a good idea what she is singing about. But we do not know the lady who is taking her hand—and why. Is she congratulating her on her good voice, or thanking her for the song? Has she been moved because of some of the reactions we have noted above?

There are thousands of people who have had their hearts so touched by the singing of a penitential verse that they have been moved to do something about their bad lives and good desires. Sometimes they have gone forward and taken the preacher's hand. In Salvation Army meetings they usually kneel at the Mercy Seat or at an open-air gathering kneel on the pavement at the drumhead.

It is good to be in touch with praying people, because they are in touch with God. It is good to learn to pray for yourself. It is God's power that makes desire for goodness become a blessed realization. He makes people good and helps them to grow better day by day. Try Him and see for yourself.



Photo: London Free Press, Stratford Bureau

## CANADA AND BERMUDA

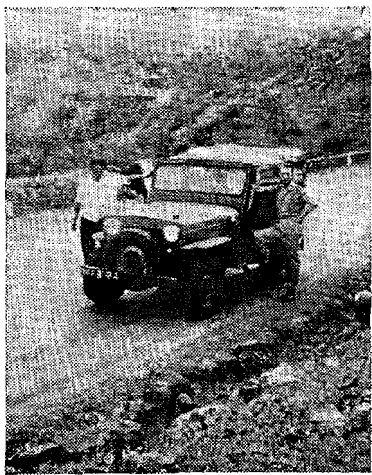
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## IN THIS ISSUE

**D**ID you know that there are places where funeral directors will supply you with money to be buried with? Our numismatic correspondent will tell you all about it on the magazine page. Here you will also find a historical view of how mankind has tried to keep up with time, sometimes having advanced a little before it, hence the invention of leap year.

By tradition leap year is the time for certain ladies to make up their minds. Not that indecisiveness is a particular feminine failing. All readers, therefore, may profit by noting the advice given to Fickle Frances and Stubborn Sam on the home page.

Salvationists serving in missionary countries find travelling a hazardous occupation. Read the description by Captain Dudley Coles (see picture below) of his "jeeping" through Maharashtra. It is part of our international survey on page fifteen.



"If they want to win me away from The Salvation Army, they've got to do better than that."



with acknowledgment to "Christianity Today"

**T**HE Criminal Code amendments now before the Canadian House of Commons constitute a mixed bag. Some of the proposed changes are for the good. For example, the amendment that would replace the old offence of driving while intoxicated with one making it an offence to drive if the proportion of alcohol in the blood exceeds one-tenth of one percent is a move in the right direction. A recent British Medical Council report states: "The results of the study of the effects of alcohol upon driving performance reveal that there is progressive impairment in skill, judgment, and reaction from the FIRST DRINK ONWARDS". The drinking driver is a menace. The law is right in catching up with him.

### ABORTION

**T**HE case for legalized abortion is not clear. Certainly abortion should not be allowed if any other course is open. At present all abortions are illegal in Canada, except where the mother's life is imperilled. The proposed amendment would give power to a panel of doctors in an accredited hospital to approve an abortion where pregnancy endangered "the life or health" of the woman. Much depends on how this is interpreted, and the latest report from Ottawa at the time of writing is that "the justice department's lawyers have cautiously returned

## Some Reflections by the Territorial Commander on THE CRIMINAL CODE AMENDMENTS

the contentious abortion issue to the lap of the medical profession".

As has already been stressed by General Frederick Coutts when this same issue came before the British House of Commons, "the argument that this (abortion) Bill would put an end to illegal abortions is an unproven assumption—not a fact". The General went on to say that the Council of the Royal College of Obstetricians and Gynaecologists has stated that except in countries where "abortion on demand and without enquiry is permissible, the legalization of abortion has often resulted in no reduction and sometimes in a considerable increase, in the number of illegal abortions". There is no certainty that the bill now before the Canadian House of Commons would do away with "back street" abortions!

Let us hope that the medical profession to whom the justice department has turned for advice will weigh seriously the grounds on which human life, even in embryo, can be destroyed. Medical, social and religious opinion should be taken into account.

### HOMOSEXUALS

**A**NOTHER contentious question is the proposal to remove homosexuals from the category of "dangerous sexual offenders". This would mean that homosexual relations between two consenting adults in private would no longer be classified as a criminal offence.

One can understand the motive behind such legislation. On the other hand, any legislation that encourages people to look lightly on sexual aberrations should be examined with utmost care. We are told that this legislation simply brings the law into line with the present situation. Does that mean that we should adjust our laws to accommodate the activities of every group of social aberrants? Where will the erosion stop?

In recent days we have been reminded frequently that "no sacred precept should be imposed upon a secular society". Whatever one might think of this, it does not absolve Chris-

tians of their responsibility to society. In his valuable little book, "Man and his family", Dr. Wilder Penfield, internationally renowned neurologist of Montreal, writes, "I cannot help wondering whether resolute citizens in our Western society should not stand together to eliminate the bad in our democratic communications. This would be a movement toward temperance in all things. We might put a stop to the glorification of violence, crime, wrong sex relations, pornography, alcoholic excess".

Surely this kind of influence in the world is what our Lord meant, at least in part, when He told His handful of followers, "Ye are the salt of the earth". Society easily becomes corrupt. The demon is never far from the surface. Greed, lust and selfishness lead to decay and they are not stayed unless some folk are like salt. A pinch of preserving salt is more powerful than its small proportions would indicate.

### LOTTERIES

**A**NOTHER proposed amendment to the Criminal Code would give federal and provincial governments authority to sanction, and conduct, lotteries.

Gambling is a growing evil against which the Church should witness unceasingly and with one voice. Broadening the law in this area

simply encourages society to accept the gambling attitude as a philosophy of life. Certainly the follower of Jesus Christ can have no part or parcel with gambling in any form. To do so would make a mockery of all he believes about stewardship and responsibility.

A few years ago The Salvation Army in Great Britain published a small tract on gambling called "For mugs only". The following is a quotation:

"Can you define a gamble? In 'Betting and gambling' (S.C.M.) Canon Peter Green defines a gamble as 'an agreement between two parties whereby the transfer of something of value from one to the other is made dependent on an uncertain event, in such a way that the gain of one party is balanced by the loss of another'.

"In gambling there is no creation of wealth. The whole apparatus of gambling is a parasitic growth on a nation's life. The British Government lotteries of the eighteenth and early nineteenth century may be quoted in opposition, but they played such havoc that the failure of the last and greatest drove the then Prime Minister from his office. Gambling violates the fourfold duty of man.

- It is a sin against God, since it is to misuse and waste my substance and my brains, for which I shall have to give account.
- It is a sin against myself, since its corroding influence turns me into a selfish, grasping man.
- It is a sin against my neighbour, since it is an effort to profit at his expense. Even if gambling profits my pocket, someone must lose.
- It is a sin against society, since it inflicts great evils upon the community."

The new amendment, if accepted, would authorize federal and provincial governments to conduct state lotteries should they so desire. Such lotteries have been tried in many nations in the past. Over the years they have been abolished gradually in several countries.

(Continued on page 14)

# The World Needs More Mrs. Briggses



This warm, human-interest story tells of a woman whose heart and compassion were larger even than her great size.

It is a story to make us think.

The audience, by then sensing the identity of the late-comer, removed "its" eyes from the screen and in the near-blackness, saw that Mrs. Briggs was facing the *opposite* way to the screen. Delighted guffaws greeted the realization that the "lovely" picture was but the reflection from the *back* of the lantern, but undaunted, Mrs. Briggs beamed proudly at being the centre of so much mirth.

## She really shone

It was on Tuesday nights that Mrs. Briggs really shone, and held court as a philosopher. The sewing meeting, an intimate, friendly gathering, was always enhanced by her presence and comments. When conversation flagged it was galvanized into life again by her philosophizing.

One night Mrs. Briggs's ample figure swept into the crowded room and faces brightened instantly, and whispered asides declared her to be such things as a "case", a "card" and "priceless".

On this occasion Mrs. Briggs made some show of industry (unusual for her; generally she'd say she had "just come neighbour-ing"). Her deliberate movements, as with exaggerated display she unfolded her sewing, drew everyone's attention. Then to our delight she waved aloft what appeared to be the absolute in outsize nightshirts, so tattered and torn as almost to defy recognition.

The sight brought forth hilarious shrieks, especially from the young folk.

Wriggling herself to a place of comfort in her chair, Mrs. Briggs said, "This was my old man's shirt, but it does for me." Then, in a confidential tone meant for all to hear, she continued, "Aye, Briggs suffered afore 'e died, but what d'ye think 'e said, when 'e were so badly?" Without waiting to be asked, she added, "'E ses, 'Liss, come over 'ere'."

"Wot for?" I asks.

"Come over 'ere, I want yer to promise me something."

"Well," I ses, going over to 'is bed, "What d'ye want?"

"Liss," 'e sed, "I want yer to promise that if owt 'appens to me, you'll never marry again."

At this juncture, Mrs. Briggs assumed a pose of outraged dignity. "Oh," I ses, "you need never 'ave any fear of that. When you's dead, I ain't going to 'ave another man. Men's far too much bother, and when you's gone, I've promised myself I'm going to 'ave my liberty," and, in contemplation of that freedom, a sublime smile spread over her face. The young folk roared delightedly.

Dear Mrs. Briggs was not as hard-hearted as the speech may have sounded. She was a brave soul who had cared for a sick husband for many years, facing privations as she brought up the family. But throughout those trying years Mrs. Briggs kept cheerful. In that time too she professed conversion, became a home league member and would occasionally testify with refreshing simplicity.

Yes, many were the times when our out-sized philosopher showed the more sophisticated of us that the secret of a happy heart is a simple childlike trust in God.—L.D.

## "QUARREL NOT WITH DEATH'S RUDE HAND"

Were I the tenant of an old crumbling cottage, through whose chinks and rents the cold rain was dripping, and frosty winds blew, it were, I think, a kindness to pull down this crazy building and build me a palace in its room. Quarrel not with death's rude hand. It pulls to pieces this frail tabernacle, that, on the day when mortal shall assume immortality, mercy may raise for me from its wreck, "a building of God, an house not made with hands, eternal in the heavens".

—Dr. Thomas Guthrie, 1859

## HOW TO REALLY SURPRISE HER!

**WHY** not surprise the world and go to church this Sunday? You know how to do it. Wake up a bit earlier and while you're having breakfast just casually say to the wife, "I think I'll go to church this morning. How about getting the kids and yourself fixed up and then we can all go together".

Don't worry about your wife's frightened stare and just ignore her questions like, "You're sure you're all right . . . nothing wrong with you, is there?" Just say firmly, like the head of the house should, that you've decided that you want to go to church this morning.

If you're just a little bit leery about going to the neighbourhood church, try the Salvation Army hall. You'll be made welcom and, who knows, maybe you'll even learn something about life.

## TO MEET YOUR NEED

**ARE** you anxious to be saved from your sins?

You can be "born again" if you feel your need of a Saviour and are willing to give up wrong-doing.

First of all, pray that God will reveal Himself to you. Then, with repentance—which is sorrow for sins committed—and with simple faith, claim Christ, who died on the cross for the "whosoever", as your personal Redeemer.

"In all thy ways, acknowledge Him, and He shall direct thy paths."—Proverbs 3:6.

# BIBLE School

## The Songs of God's People

AS with the song book of The Salvation Army and the hymn books of the major religious denominations, a large section of the Psalms are classified as hymns or songs of praise. These seem to be associated with the joyous occasions of national or personal life and were sung on occasions when people assembled to adore and praise their God for His grace and favour.

There is a basic literary style associated with this classification. The writers commence their work with a call to praise, such as we find in Psalm 117,

*O praise the Lord, all ye nations;*

*Praise him all ye people.*

Following this introduction there is then the body of the work, when the reasons for praise are explained, and the greatness of God extolled. Frequently the writings end as they began with a renewal of the call to praise.

This seems to be an ancient form, for we find that the song of Miriam, following the successful crossing of the Red Sea by the children of Israel, foreshadows this classifications. Miriam enjoys,

*Sing to the Lord, for he has triumphed gloriously,*

*The horse and his rider he has thrown into the sea. (R.S.V.)*

Psalm 8, which is to be considered in this study, falls into this category, but with a slight variation. Rather than the usual call to praise or song, the writer commences and ends with a similar exclamation, which serves the same purpose of introduction. The writing commences,

*O Lord, our Lord,  
How excellent is thy name in all the earth!*

The word which is translated "Lord" is, in the Jerusalem Bible, "Yahweh", and is the "Jehovah", of which we spoke in the first lesson of this series.

It is interesting to note that this Psalm has some preliminary instructions, which are translated in modern versions "to the choir-master", rather than the King James language of "to the chief musician". It is reckoned that this is an indication of the type of accompaniment required for the singing of this Psalm, and scholars indicated that a word is missing, and the phrase should likely read, "on the harp of Gath", or "to a Philistine melody".

The personal expression of an

individual in what has been described as a "night piece" is evident from this writing, rather than the corporate experience of a group or the nation. It is obvious that the writer has, along with multitudes who have followed him, been overwhelmed with the majesty of the heavens on a clear night, with no other distracting lights to interfere.

In recent translations the full stop between verses one and two of the King James version is removed, linking the declaration of the glory of God with the utterance of "babes and infants". This is in line with the interpretation given to the passage by the Master when in Matthew 21:16 he makes reference to the praise accorded him by the children of Jerusalem. The bulwark of heaven which "stills the enemy and the avenger" is, as the Jerusalem Bible indicates, "the impregnable citadel from which God routs his foes" (see Micah 1:2).

Verses three to eight naturally divide themselves into two sections—the first consisting of verses three and four, the second of verses five to eight.

In writing of the author's use of the word "consider", Dr. J. Parker draws a rather interesting inference when finding the root meaning for the word in *con* (with) *sidus* (stars), linking it with the "siderial", meaning starry. After drawing interesting

analogies with this passage, he concludes, "Consider, properly defined, is a religious duty. In 1 Samuel 12:24 you have exactly what I mean — 'Consider how great things He hath done for you'. Job says the same thing in his own grand way, 'Stand still and consider the wondrous works of God' (37:14)."

In this passage we get the "telescopic view of man", with us looking at the normal end and seeing the infinity of space—the vastness of the created world of which we are a part. The writer almost has God looking through the other end of the telescope, seeing man as not only small, but far removed. "What is man", he cries from the hopeless insignificance of his view.

But the very fact that we can comprehend the immensity of space to the degree that we do is a hopeful sign. It was Blaise Pascal who said, "Man is a feeble reed trembling in the midst of creation; but then he is endowed with thought". Following this line of thinking, Dr. John Kerr says, "The very discoveries of astronomy attest the greatness of man's mind, for the discoverer is ever above the discovery".

Recently I read the account of a layman (non-scientist) writer's visit to the giant observatory on Mount Palomar, California, where, in a guided tour, he was permitted to gaze where few have gazed—into the vastness of seeming unlimited space, to view the star and galaxies invisible to the human eye, but still of the creation of God. With our strides in space, we have more cause to say, "What is man?", but Dr. Lyman Abbott points out, "Yet, if

we think deeply, we shall come also to the thought of the Psalmist, and see in the very grandeur of nature a testimony to the grandeur of man. If we have learned something which the Psalmist never knew respecting the greatness of nature, we have learned something also which the Psalmist never knew concerning the greatness of man, for whom the world has been made."

This leads to the second portion of the body of the Psalm, verses five to eight. In a sense this is occasioned by a "microscopic" view of the world, particularly in our modern era, as we realize that God's concern for detail extends even to the infinitely small world of the atom, where a miniature universe of revolving orbs (electrons) is to be found. The Psalmist, however, found his revelation of the significance of man (as opposed to the insignificance revealed in verses three and four) in the place that man occupies in the created order.

Man is made, as modern translations put it, a little less than God. As philosophers have pointed out in their theory of co-naturality creation finds its fulfilment in man who, as the story of the Garden of Eden records, has control over the animal kingdom, in that he "names" it. The idea that the knowing of one's name gives one power is to be found in many references in the Bible, notably when the angel asks of Jacob his name, and when Jesus says to the man possessed of many devils, "What is your name?"

There is a New Testament reference to this Psalm which gives us a new light on it, one which C. S. Lewis comments upon in his book, *Reflections on the Psalms*. It is to be found in Hebrews 2:6-9. The writer points out that although man has supposed control over nature and its forces, he is still victim of natural disasters, such as earthquakes, tornados and floods, and so his control is at best, tenuous.

But in Christ (the Son of Man, a term which Jesus seems to most want to apply to Himself, and which is found in verse four of this Psalm), the writer continues, we see the one who will bring to mankind ultimate supreme power over that which he dreads the most, death itself.

In this Dr. Lewis finds a second meaning to the Psalm, beyond the superficial insignificance of man, and sees a Messianic reference to our Lord who, by eternally becoming man, has made possible for all this glorious triumph over death. He emphasizes this thought that Christ has

(Continued on page 14)

### Continuing studies in the Book of the Psalms by CAPTAIN MALCOLM WEBSTER, B.A.





## THE GREY SICKNESS

Are you bothered by conformity CAPTAIN ROY CALVERT asks in this second article about a relevant Christian faith?

A HOUSEWIFE said . . . "Of course we need it; they have one next door!" Certainly this provides a penetrating insight into what might be called "the twentieth century grey sickness".

Needing something because our neighbours already have it is the "grey sickness" of modern times. We call it . . . "conformity" . . . a word that's become the title of achievement rather than the name of an ailment. We look out picture windows and take pride in the similarity between our possessions, status and thinking and our neighbour's. Such comparisons give us a feeling of comfort and completeness. Conversely, if we either see or feel we do not share our neighbour's attainments, then the remark . . . "of course we need it, they have one next door" . . . becomes mental justification for seeking similar things for ourselves.

Years ago this motivation was called "coveting". It simply means . . . to wish for something unreasonably . . . to want it, right now. Quite honestly, we resent the word "coveting". Society has attempted to make it respectable by slightly altering the inflection so it comes off our lips as "conforming". To accomplish this change, many respectable means such as the mass media have been employed. By skillful manipulation, objects become glamorous, compelling, enticing until the juxtaposition of the two words "coveting" and "conforming" is complete. Through cleverly created advertisements, they say with chocolate-coated, mellifluous words . . . "thou shalt covet" . . . for it is both natural and right and the symbol of conform-

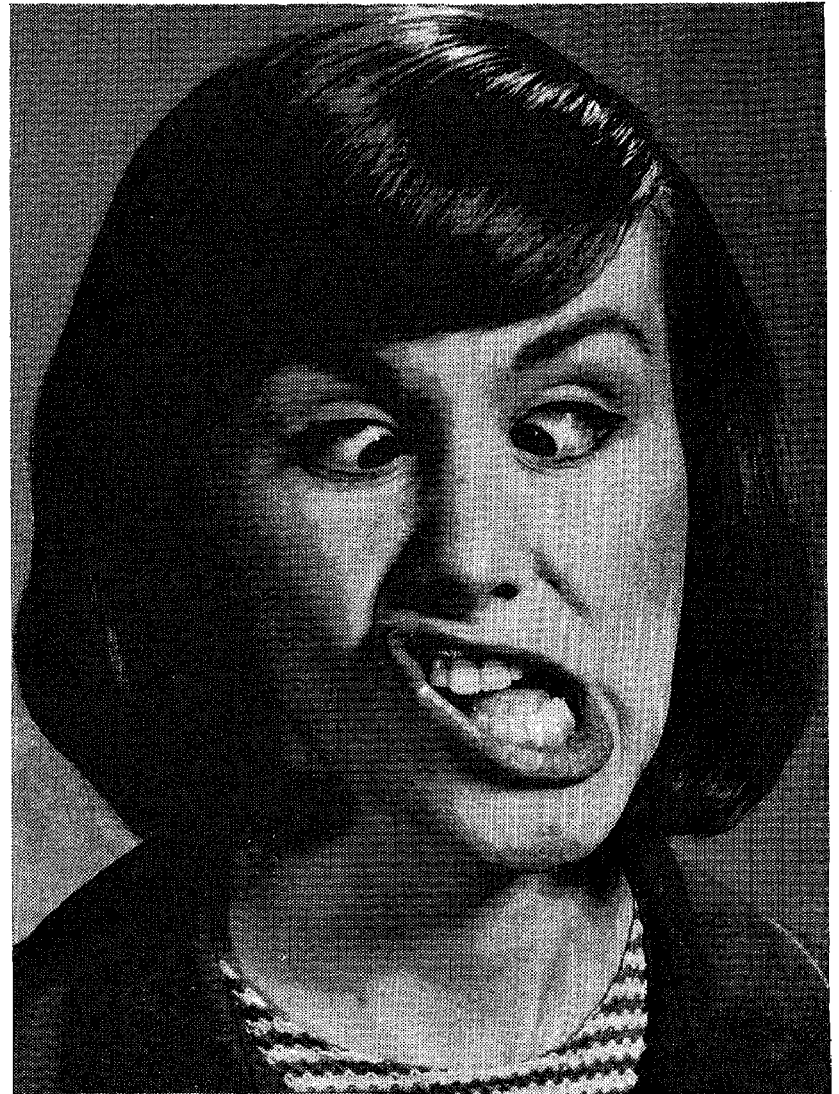
ity to follow their lead.

A soap manufacturer could not understand why women pay \$1.25 for face cream but only 35c for soap, when in fact, they both accomplish the same thing. A motivational research company investigated and came up with a very simple explanation; in advertising the soap, the manufacturer only promised cleansing but in advertising the face cream, he promised beauty. So, with a simple manipulation of words, the soap manufacturer watched his sales begin to climb.

There is nothing wrong in desiring beauty, but there is something tragically wrong when we can be manipulated like puppets in the direction our desires take. *I can think of no greater tragedy than for an individual to discover that his God-given right of free choice is controlled by others without him being conscious of it.*

What is the reason for this tragedy of intelligence? No matter what age you observe human nature, be it infancy, teenage or adulthood, there is a common tendency to selfishness. Ignorance, correctable imperfection and biological lag are things that man can remedy in time. But selfishness does not respond to man's remedies. Indeed, the achievements of man have encouraged selfish impulses. The problem is not physical, mental or social, but rather spiritual. "Sin" is a word with spiritual implications, for it means "my insistence on my right to myself" — living life without reference to God.

The reality of sin — this selfishness in man's nature — only becomes known to individuals when they start asking meaningful



Miller Services, Toronto

questions about life . . . "is pleasure worth more than principle?" . . . "is it bigger and better to build a railroad than a perfectly happy hour?" . . . "is a housewife a meaningful role or merely a function?" . . . "is the manner in which we solve our problems equally important to the solutions we find for them?"

The way we seek for things in

life often reveals our natural tendency to wish for things unreasonably. What we want may be right and legitimate but in wanting it right now, it becomes an idol instead of an object. Let there be no mistake, the Christian is not immune to wanting or seeking possessions and position. But his desires are challenged and sifted. "Can I secure or attain them without affecting my relationship to God and my neighbour?" "Must I violate Christian principle or step on my friends in order to secure them?" Having passed this dual test, personal desires can be reasonably trusted.

Values and wisdom find their highest expression in a life which is God-orientated, not self-orientated. For being aware of God also means a new awareness of our weakness and inadequacy.

Christian teaching employs the word "sin" and its manifestations are many. Perhaps the most universal is coveting. The cautionary words of Jesus Christ, resound with new meaning: "Beware, and be on your guard against every form of covetousness; for not even when one has an abundance does his life consist of his possessions."

### Forward—Not Backward

HAVE you ever come to a stage in your spiritual experience when it all seemed a heavy burden and you began to consider going back to the former days when you did not trouble about the disciplines and responsibilities which concern you now? You remember how you did not attempt to put restraint upon yourself. If you felt irritated, you let your temper fly. If you were tired, you did not hesitate to consider your own convenience first. If you felt resentful against

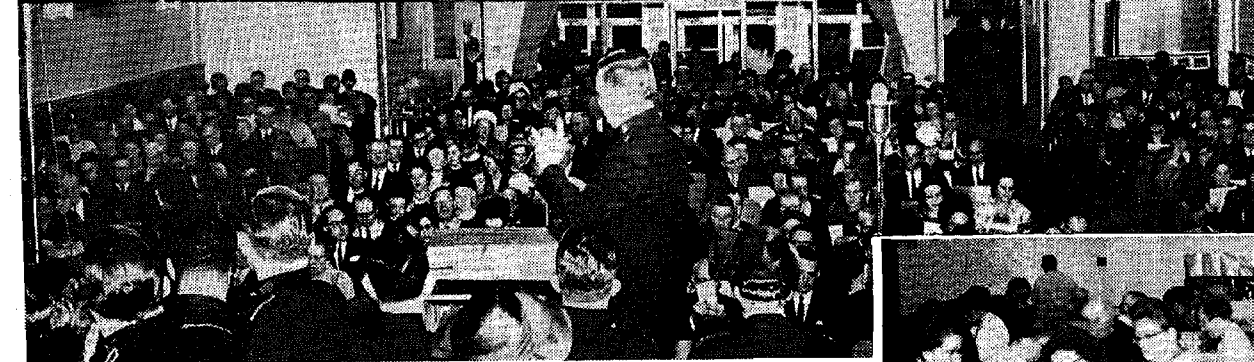
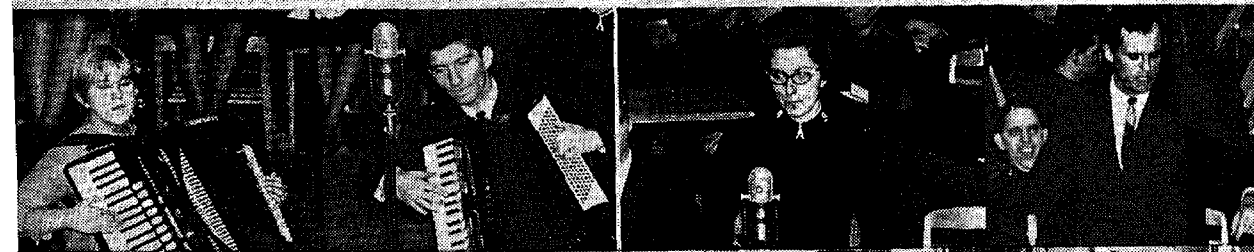
another, you indulged your hatred to your heart's content.

That temptation has come to most of us, and some have yielded and gone back, only to discover after a short time that it was because the old way proved impossible that they turned to Christ's way in the first instance. Whenever we begin to doubt the value of the higher way, it is generally because we are facing some new discipline which we are afraid or unwilling to meet. When we are

afraid or refuse to go forward, the most natural thing is to try to go back.

Before we can go back we have to make the old way attractive to our minds. We try to believe that the old days and the old ways were easier. It is all a mistake, as we quickly discover. The only way for the Christian is forward. Face your hurdle. God gives the strength you need. "I count not myself to have apprehended. I press toward the mark."

# VARIETY OF SEASONAL ACTIVITY



LEFT: Scenes from a city-wide carol service held in the Winnipeg Citadel Corps. In the centre are accordionists Candie Litchie and George Novacks, Mrs. Captain Harland Marshall and song leader, Mr. Colin Walley. (See report on page seven). BELOW: Three league of mercy groups in: Vancouver (with Mrs. Major Calvin Ivany, left foreground), Montreal (with Mrs. Major Joe Craig) and Galt (with Major Ivan McNeilly) prepare for Christmas treat distribution.

BELOW: That jolly old man visits the eventide home in Galt, giving a sunshine bag to Mrs. F. Dedman. To the left is league of mercy worker Mrs. Frank Lawrence and centenarian Mrs. B. Pirie. BOTTOM: Mrs. Captain Harding Beckett, Mrs. Gordon Ashby and Mrs. William Fisher work on the preparation of some 1,300 sunshine bags delivered in the Brantford, Ont., area.



## Nurses Gather

**T**HE Salvation Army Nurses Fellowship group in Winnipeg welcomed recently the Territorial Secretary, Mrs. Colonel Leslie Russell, during her recent visit to the city. The local secretary, Mrs. Reid Taylor, welcomed Mrs. Russell along with several new members. Special mention was made of the presence of Mrs. Brigadier Gerald Young, recently appointed, with her husband, to the city, following service in South Africa.

The devotional period, centring on the theme, "Hands", was conducted by Captain Eleanor Johnson, assisted by Mrs. Captain Donald Hollingworth and Songster Lorelei Black. Mrs. Brigadier J. B. Meakings (Divisional S.A.N.F. Secretary) introduced Mrs. Russell, the special guest focussing the attention of all on the question, "What's in a name?"

Following a period of happy fellowship the gathering was closed with prayer by the Chief Secretary, Colonel Russell.



**A CONVENTION IN TOKYO** is being convened by the Women's Christian Temperance Union. At the invitation of the Canadian WCTU it is anticipated Mrs. Commissioner C. Wiseman will attend. Dated for the month of May, this stop-over in Japan is made possible in connection with the visit of our leaders to Hong Kong already planned.

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**TV PRESENTATIONS** of the Army's message at Christmas time were effectively prepared by the Hamilton Temple Band in a half-hour of carol music

## Chief secretary COMMENTS...

and song. Mrs. Winnifred Watson provided vocal solos and Captain Arthur Waters commented in capable manner. At Winnipeg, the CBC televised a shopping mall carol event featuring the Winnipeg Citadel Band and the united singing companies of city corps. The crimson coats of the lads from St. James Corps with the blue and white of the lassies made a picturesque setting. Crowded around were Christmas shoppers, including family groups who joined in the carols. The Chief Secretary gave a special greeting and message for the occasion.

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**CHRISTMAS IN GERMANY** is graphically described by Brigadier Stanley Preece when in true Salvation Army tradition our comrades of the Red Shield Services in Germany sponsored a Christmas food project for needy Germans. Kettles were placed in our servicemen's clubs at Soest, Hemer and Werl. The officers' wives of the married quarters raised DM800, and altogether over DM4500 was the result. At the Essen Corps, with the assistance of all our Red Shield officers, a reception was arranged with a substantial food parcel for 160 needy aged of the city. Lieut.-Commissioner Paul Kaiser, Territorial Commander for Germany, attended the function and local Salvationists assisted.

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**THE CANADIAN COUNCIL OF CHURCHES**, with the view to more effectively serve its purposes, has been re-constituted as of January 1st, 1968. The Salvation Army, as a member church, is represented by the Commissioner on the Executive Committee. Responsible to the Executive are constituted seven commissions and committees to which each member church has appointees. The representation of The Salvation Army on these commissions has been given to the following officers who

will be members to co-operate and co-ordinate in those matters concerning church affairs in Canada:

Priorities and Development: Colonel L. Pindred.

Research and Training: Lieut.-Colonel J. D. Sharp and Captain Earl Robinson.

World Concerns: Lieut.-Colonel Wil-lison Pedlar.

Services: Lieut.-Colonel Wm. Poulton. Canadian Affairs: Brigadier Wm. Gibson.

Community Experiments and Ministries: Captain Norman Coles.

Church and Industrial Society: Captain Lloyd Eason.

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**A KOREAN MARTYR**, the story of Senior-Major Noh Yung Soo, has been filmed and will be available from the Information Services Department. When the town of Chinju fell to invading forces, the Major was the corps officer of that town, a highly respected man and a recognized authority in the community. He was arrested and challenged to renounce his faith. He refused and was shot, with Bible in one hand and song book in the other. In the film, recently released by the Gateway Studios in England, the son re-enacts his father's part. The Managing Director of the film company says: "We have used Cadet Noh Yung Soo as the main link throughout the different sequences of the film; it is a wonderful story. We follow him to the aged peoples' home where his mother is living, and show him as a cadet in the streets trying to interest children in Bible stories."

A preview in London was attended by the General and the film is given high recommendation for Army purposes.

\* \* \*

**ECHOES OF THE CONGRESS** will be heard by a number of our overseas officers in the tape-recordings made during the National Congress of October last. These have now been edited and despatched. Lieut.-Colonel Leonard Evenden (R) reports that the Canadian Missionary Fellowship have had five tapes sent to five areas of the missionary world so that our missionary officers will have the thrill of listening to the special music and messages by the General and others.

\* \* \*

**SALVATIONIST STUDENTS** will be given the unprecedented opportunity of visiting a missionary field of Salvation Army work during the summer of this year. It is anticipated that it will be possible to select twelve Salvationist university students and by special arrangement enable them to receive first-hand experience in missionary endeavour. This will include both corps and social services and be invaluable experience of the wide fields of Army service in other lands.

The names of successful applicants will be announced by the Territorial Youth Secretary in the near future.

## Campaign Chairman Chosen

**Mr. W. L. Wardrop**, a professional engineer has accepted the chairmanship of the 1968 Red Shield Campaign in Winnipeg, Man. He was born in Whitemouth, Man., in 1915, and is a graduate of the University of Manitoba. He is president of his own company and is active in the field of professional societies. He is a member of the city's Rotary Club and on the board of directors of the Winnipeg Symphony orchestra and on The Salvation Army advisory board. Mr. Wardrop is representative of a vast group of volunteer workers through whose untiring efforts The Salvation Army is able to carry on its work of redemption.



## NINTH ANNUAL CAROL FESTIVAL

**W**HEN Winnipeg Citadel Band sponsored its ninth annual carol festival, Bandmaster Fred Merrett was able to present the assisting guest musicians and song leaders to an overflow audience. Comrades and friends from all city corps and neighbourhood churches had gathered for this popular hour of carol singing and featured Christmas music. A large group was from various Masonic Lodges which, for the fourth consecutive year, elected to hold their church parade at Winnipeg Citadel on that particular evening, so that they could stay for the special after-service.

Carols were sung under leadership of both Captain John Gerard and Mr. Colin Walley, director of music for the faculty of education, University of Manitoba. The skill of Miss Candy Litchie and Mr. George Novak as they presented accordion duets, was greatly appreciated, as was the vocal solo "There's a song in the air", by Mrs. Captain Harland Marshall. Effective accompaniment was supplied by Songster Lorelei Black.

The Ukrainian "Carol of the bells" and "O holy night" were the contributions by the songster brigade, while the band was heard in spirited renditions of "The carollers" and "The spirit of Christmas".

Still another tradition which has continued for many years is the taping of this carol service by a local radio station, and the

airing of a half-hour of the music on Christmas Day, thus increasing the outreach of this annual Christmas event.

Following words of appreciation and the Benediction, by the Commanding Officer, Captain Gordon Brown, members of the Masonic Lodges enjoyed refreshments and fellowship with the corps council in the lower auditorium.

## BRITISH ADVISORY BOARD LEADER

We regret to announce the passing on December 22nd of Sir Nutcombe Hume, chairman of the London (England) Advisory Board. During his visit to Canada in October he attended the Congress gathering in Nathan Phillips Square and is seen here between the General and the Territorial Commander. Mr. R. G. Meech, Chairman of the Toronto Advisory Board, is on the left.

Sir Nutcombe was one of the most influential of British businessmen and had a warm and enthusiastic regard for The Salvation Army. He said it has "a spirit of dedication which I hardly believed existed in this materialistic world".







Bell Telephone workers of the Fort William-Port Arthur area of Ontario volunteered to man Christmas Cheer kettles for the first Saturday of their operation. Representatives are seen with the P.R.O., Captain Hubert Tilley.

## Carollers Present Christmas Message

A CAPACITY crowd was on hand in the Winnipeg Citadel Corps recently for the annual divisional singing company carol festival, groups from five corps singing the glad tidings of Christmas. Others assisting with the programme included members of the Winnipeg Junior Girls' Choir, flautist Donald Harkness, the Tec-Voc Hand Bell Ringers, the Winnipeg Citadel Ladies' Trio and pianist Songster Lorelie Black.

United numbers by the total group included an arrangement of "Sweet chiming Christmas bells", the handbell ringers providing an accompaniment, and "Song of the bells".

The St. James Young People's Band played "Christmas joy" and Mr. Harkness contributed "Highland cascades" (an original composition of the performer), "L'Oiseau de bois" and "Love birds".

The Tec-Voc group played numerous carols throughout the programme and the Winnipeg Junior Girls' Choir contributed "The bells of Christmas" and "The bells are ringing". Songster Lorelie Black rendered the solo "Soaring" while the Winnipeg Citadel Ladies' Trio contributed "O Jesu sweet" and "The little road to Bethlehem".

Following the reading of a Scripture portion and the united singing of "We wish you a merry Christmas", Mrs. Brigadier Meak-

ings closed with prayer. The Divisional Commander, Brigadier J. B. Meakings, was chairman for the event.

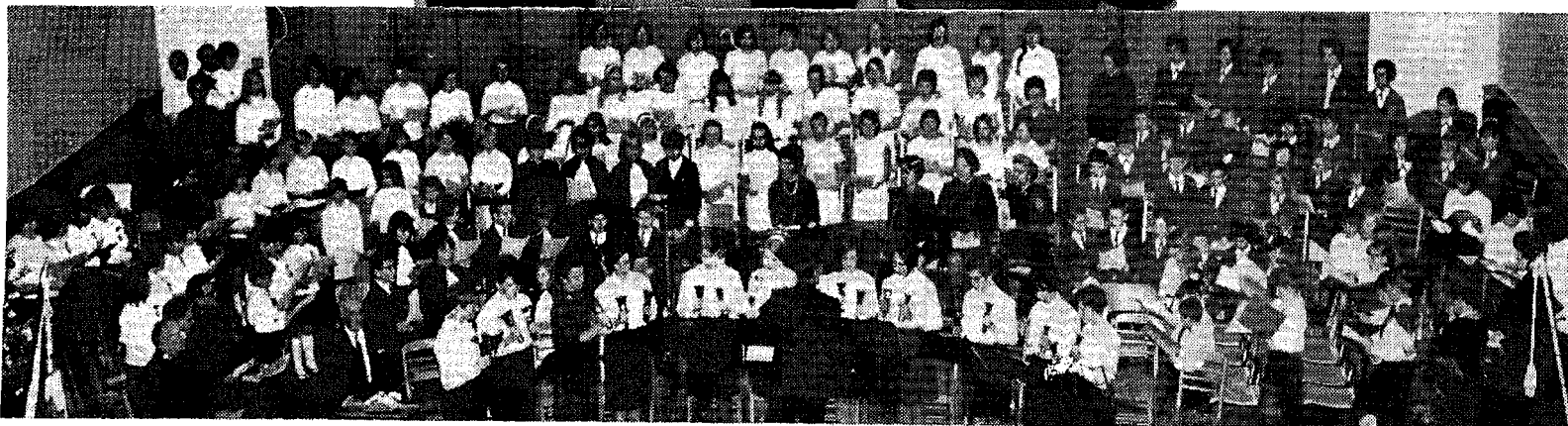
## TERRITORIAL AWARD

THE Sunday morning holiness meeting on a recent Sunday at Chilliwack, B.C. (Captain and Mrs. Stanley Ratcliffe) was led by Young People's Sergeant-Major Carl Frayn assisted by the singing company. Theme for the meeting was "Traffic signals". The young people had taken part in the divisional carol festival in Vancouver the week previously.

During the meeting the Commanding Officer presented to Corps Cadet Counsellor Mrs. R. Newton the territorial corps cadet flag, symbolizing first place in the territory. Members of the corps cadet brigade assisted league of mercy members at the local hospital, singing carols while the sunshine bags were distributed.



BELOW: The platform scene at the Winnipeg Citadel Corps for the annual divisional singing company carol festival. The Divisional Youth Secretary, Captain Gordon Wilder, leads the total group in a united carol.



## Soldiers added to rolls

WEEKEND visitors to the Prince Albert Corps, Sask. (Major and Mrs. Glen McEwan), included Major John Carter, of Saskatoon, accompanied by members of the Temple Tones combo group from the same city. In the Sunday school meeting a junior soldier enrolment was conducted by Major Carter, this being followed by the Day of Renewal service.

The morning meeting commenced in an unusual manner, the combo setting the mood with a rendition of "The more I surrender to Jesus", members of the group then offering prayer. Following Major Carter's forthright message and appeal, two seekers knelt at the Mercy Seat.

A dinner for junior soldiers and

being requested to sing favourites of the congregation, those in attendance joining heartily in the community singing.

Major and Mrs. McEwan journeyed by plane to Laronge, Sask., to distribute copies of the Christmas War Cry. The trip of 175 miles was arranged by courtesy of a local airline official. At Laronge, the visitors were met by Mrs. Joyce Smith, who has been active in Red Shield Appeal organization for some years.

A visit was made to the local hospital, and discussions were held regarding possible future Army activity in the area. Arrangements were made for a shipment of toys to be sent from Prince Albert for distribution in the local hospital to Indian children, confined to that institution from the many reserves which dot the area.

The officers were able to return to their appointment in time for evening carolling and television engagements.



As a Christmas outreach project, Major and Mrs. Glen McEwan travelled from Prince Albert to Laronge, Sask., to distribute Christmas War Crys and discuss Salvation Army operations in the area. Mrs. McEwan is seen outside the local hospital.

young people's workers was organized, this being addressed by Lawrence Carter, of the visiting group.

In the evening meeting six senior soldiers were sworn-in by the Commanding Officer. A number of adherents to the corps roll were welcomed during the day. Following the gathering a time of fellowship and singing was enjoyed, the Temple Tones group

## MUSICAL VISITORS

SPECIAL guests for Sunday meetings at the Collingwood Corps, Ont. (Captain and Mrs. Richard Park), were the Divisional Commander and Mrs. Lieut.-Colonel Charles Sim and members of the Owen Sound Songster Brigade.

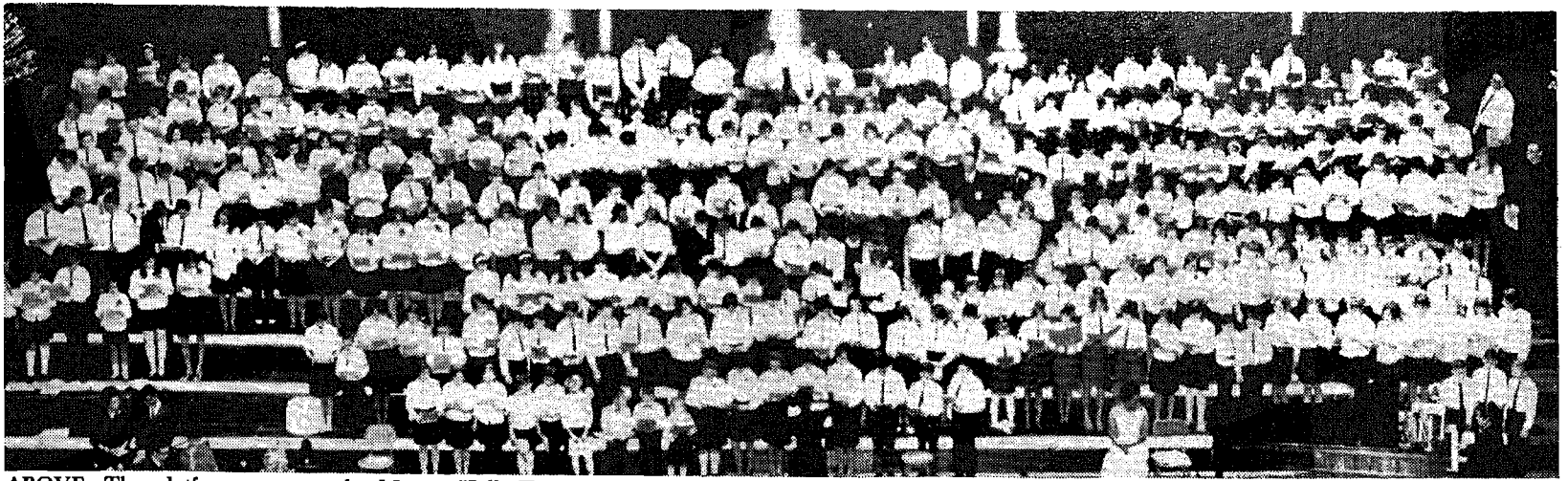
The spiritual tone of the morning meeting was set as the songsters sang "Deep is the hunger of my heart", the brigade also contributing other helpful selections. Lieut.-Colonel Sim was the speaker for the meeting. A high light of the gathering was the enrolment, by Captain Park, of eight junior soldiers.

A Centennial festival of song was held in the afternoon, the necessity for extra seating revealing the interest of the local citizens in the event. Councillor H. Bell was the chairman, the songster brigade, led by Songster Leader E. Telford, excelled in such numbers as "The Awakeners", "Passion Chorale" and "The greatness of God's love".

In the salvation meeting the music of the visitors again brought much blessing, Mrs. Sim giving the message.

LEFT: Recent visitors to the Collingwood Corps, Ont., were members of the Owen Sound Songsters. Participants in the afternoon programme are, from left to right, Captain Richard Park, Rev. P. Downer, Songster Leader E. Telford, Councillor H. Bell and Lieut.-Colonel Charles Sim.





ABOVE: The platform scene at the Massey Hall, Toronto, on the occasion of the annual divisional singing company carol festival. Leading the united group is Songster Mrs. George Watson. RIGHT: The final tableau at the festival provided by students at the Metropolitan Toronto School for the Deaf. This was the first occasion that the festival had been held in the spacious premises of the Massey Hall.



## MINISTERING TO NEEDY MEN

THE Masonic Temple in downtown Toronto was again the site for the annual Homeless Men's Christmas Dinner, sponsored by the staff of the Sherbourne St. Hostel. About 400 men availed themselves of this traditional turkey dinner.

The Superintendent, Brigadier David Strachan, voiced words of welcome to the men. He also introduced the Men's Social Service Secretary, Colonel Ernest Fitch, who served as chairman for the event. He led a period of carol singing, presenting Controller Mrs. June Marks, who represented the City of Toronto in bringing greetings, reminding the men that God also should have a part in their lives, this then bringing cause for thanksgiving.

Two vocal solos were rendered by Songster Fae Strachan, accompanied by Brigadier Cyril

Everitt, before Colonel Maxwell Meighen, of the Toronto Advisory Board, also spoke.

The Territorial Commander, Commissioner Clarence Wiseman, then addressed the men, reminding them of the occasion that had brought them together, the birth of Christ, and its observance. He gave a quick review of the life of Christ through His death and resurrection, indicating that the only way for life to be completely changed for the good was through acceptance of the power that can come through Christ. This, he said, was the real message of Christmas.

The Christmas story from the Bible was read by Brigadier Frank Pierce, Mrs. Wiseman closing the gathering with prayer. Serving the tables were league of mercy workers under the supervision of Mrs. Major Aubrey Rideout.—A.T.R.

## SALUTE TO A CORPS

THE musical sections of the Earlsclourt Citadel Corps, during a recent monthly programme, provided a salute to the Danforth Citadel Corps. All four groups participated, the singing company rendering "The stable door", the young people's band contributing "Scottish gems" and the songster brigade singing "I have joined the Army of the Lord". The band's seasonal presentations included "Noel" and "Good King Wenceslas".

Representing the Danforth Citadel Corps were Songster Leader and Mrs. Eric Sharp, who sang "Love Divine", Bandsman Peter Ferguson, who essayed the horn solo, "Happy day", and Retired Corps Sergeant - Major Leslie Saunders, who painted a word picture of the history of the centre since its opening in 1907 as the Chester Corps.

The Earlsclourt Band has been invited to provide music for the opening evening of the John Stott Mission Crusade, being sponsored by the Canadian Anglican Evan-

gelical Fellowship. The mission of a week's duration will be held in the St. Paul's Anglican Church, on Bloor St. E., Toronto.

## NEW SCOUTING OFFICIAL

ANOTHER good friend of Salvation Army scouting and the organization in general, Mr. J. Percy Ross, has been chosen to succeed the present Chief Executive for Scouting in Canada, Mr. Fred J. Finlay, a gentleman who, through his fifteen-year tenure of office, has shown continued interest in The Salvation Army.

Mr. Ross, who is at present Chief Executive for Scouting in the British Columbia-Yukon area, will assume his new duties on April 1st. He joined the professional staff of the Boy Scouts of Canada following his discharge from military service in 1945 and was, for a period, the Chief Executive for Scouting in New Brunswick prior to taking up his duties in B.C.

Canadian Salvationist scouts and scouters join others across Canada in extending sincere good wishes to Mr. Ross.

## Anniversary Celebrations

LEADERS for the fifth anniversary celebrations at the Thompson Corps, Man. (Lieutenant and Mrs. Weldon Carr), were the Divisional Commander and Mrs. Brigadier J. B. Meakings.

Despite below zero temperatures a fine crowd was on hand on the Saturday evening for a corps supper. Home league members and Sunday school families were in the majority. Following the meal the young people presented a programme for the parents, including action choruses by the nursery class and shadow-graph Bible stories presented by the senior classes.

Included in the evening's programme was the enrolment of four new home league members by Mrs. Meakings. In recognition of the diamond jubilee of the home league the members attended in old-fashioned dress. Brigadier Meakings brought the event to a close with a brief message.

The highlight of Sunday activities was the record-breaking attendance at the Sunday school (many of the young folk attending meetings for the third time on the weekend). Fourteen new junior soldiers were enrolled during

the morning meeting. A thrill was experienced by many in that a good representation of the parents of the newly enrolled children was on hand for the gathering.

A donation from the R.C.M.P. "HQ" division recreation club of \$750 is made to Brigadier Anora Cummings toward the Ottawa Grace Hospital's new 125-bed extension by Superintendent G. C. Cunningham in the presence of Staff-Sergeant H. Brooks and the P.R.O., Brigadier John Smith.



## Youthful Participation

THE tastefully decorated building of the Terrebonne Heights Corps, Que. (Captain and Mrs. Robert Hetherington), was filled to capacity for the annual Christmas programme recently. Every Sunday school class, along with members of the brownie pack, contributed to the programme.

Musical participation was provided by the singing company and the young people's band, which played "Shades of music", while Mrs. Helen Ellis recited.

A special weekend guest was Captain Jessie Mays, who brought a challenging Christmas message. During the festive season the corps band brought much blessing through their music in the district, taking their cheerful message to shut-ins and other lonely people.—H.E.

## MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

**AJO, Ingrid Lillian**—née Holm. Age about 37. Born in Sudbury, Ontario. Separated. Husband — Pontil Ajo. Children — Linda and Eric — with mother. Is an office and restaurant worker. When last seen, February, 1953, lived in Toronto. Her mother is Mrs. Rauba (George) Silila. Father deceased. The paternal grandmother is most anxious to know where and how grandchildren are and desires to see them. 67-608

**BERTOCCI, Mathilde Josephine** (Martha)—née Frieling. Born in Germany on February 10, 1930. Husband is George Bertocci. He was born April 24, 1932. Waitress. Housewife. Last seen in 1957. Husband seems sincerely anxious to locate wife with view to reconciliation. 67-611

**BRANDT, Johan August**. Born January 12, 1903 at Forsa, Sweden. Parents: Anna and Perr August Brandt. Johan came to Canada in 1925. Last heard from in 1952 when his address was Box 797, Powell River, B.C. Was a cook in a lumber camp. Single at that time. Stout. Fair. Blue eyes. The inquiry has to do with estate. 67-623

**BURRIDGE, Mrs. Margaret** — née Cross. Born March 17, 1940, in Newfoundland. Was housewife. Father—Edward Cross. Mother — Mrs. Jessie Hiscok. Brother—William Cross. Husband—Philip. Has four children. Separated. Mother is most anxious to contact. 67-549

**COLVILLE, Charles**. Born July 9, 1913, in Dundee, Scotland. Has small portion of middle finger missing. Was a spray painter. Last heard of September 3, 1967. Worked in Windsor, Ontario. Wife in Scotland seeks reconciliation. 67-626

**HOFFMAN, Otto**. Born in Copenhagen, Denmark. Left there about 1954, but visited his home at Christmas, 1966. Returned to Canada in January of 1967. Has not been heard from since. Was last known to have worked in Toronto. His Social Insurance No. 104-332-580. It is felt he is probably heading for Vancouver, B.C. His mother, Grethe Hoffman anxiously inquires. 67-605

**JAKINCZUK, Mrs. Elfriede** — née Kuhnner. Born Oct. 8, 1929, in Eisingen/Fils, Germany. Husband—Kasimier. She came to Canada April 26, 1953, and was married in Verdun, Quebec, December 31, 1958. It is said they purchased a property and erected a building at Rawdon, Quebec. The mother, Mrs. Kuhnner, seeks word of her daughter and her husband. 67-625

**KEYES, Robert John**. Born August 21, 1924, in Glasgow, Scotland. Divorced. Was in Kaladar, Ontario, in the spring of 1960 and it was from here that last letter came. Parents: Robert John and Helen Keyes (née: Brown). His sister Ivy, lives in Scotland. His daughter, living in Toronto, seeks him. 67-560

**KRELL, Friedrich**. Born about 1880. Father—Heinrich. Wife: Wilhelmine Krell (née: Muller). Five sons and one daughter. The inquiry comes through our office in Germany from the Red Cross and is made on behalf of his sister, Mrs. Amalie Posehn—born in 1882. Is anxious for news. It is said Mr. Krell settled on a farm in 1914 and was last heard from in 1930 when he lived at Wademan (probably Wadena) Saskatchewan. Does anyone know of any member of this family? Please contact us. 18-759

**McFADYEN, Minnie Sands**. Born April 9, 1935, in Glasgow, Scotland. Was a sales clerk. Lived in Toronto, having come to Canada about 1950. Last heard of in 1966. Could be married and living in Hamilton, Ontario. Her mother, Mrs. Margaret Sands, very anxious. 67-578

**STURCH, Mrs. Margaret, née: Cartwright**. Last known to live at 38 Dalhousie Ave., Hamilton, Ontario. Last contact about December, 1966. Most unusual for her not to reply to letters sent. This gives concern. Husband, Edward Sturch, retired. Son—Frank. Daughters—Maureen, Doreen, Audrey. The inquirer, Mrs. Marjorie Jeffery, fears something may have happened to her.

**VEBERS, Arvids (Zazeps)**. Born November 18, 1919, in Jelgava, Latvia. Enquiry came to our office in Frankfurt, Germany, from the Red Cross on behalf of a sister, Mrs. Lidija Prikmene. She wonders what has become of her brother. Letters to 1801 Riverside Drive, Ottawa, Ontario, have been returned. The last letter was received from his wife, Emilija, in 1961. Please contact our Toronto office. 19-039

**WIGHT, Peter Lauder**. Born October 23, 1935, in England. Tall, slim. His last known employer—Leaver Brand Bros., Brampton, Ontario. Last seen February, 1961. He then lived in Toronto. Parents are deceased and he is sought by his sister, Ann Wight, who is living in Calgary, Alberta. 66-651

## A SPECIAL MESSAGE to all HOME LEAGUE MEMBERS from MRS. COMM. C. WISEMAN

When I visited Prince Rupert and saw the beautiful building that you had helped so considerably to rebuild for the native school girls, I felt that you had been cheated. I wished that every one of you could have come with me and seen the wonders that had been wrought. That was your Centennial project and a worthy one it was!

The old year has slipped away and a new one has unfolded its days to us for service and challenge. Recently, when visiting Bermuda, I was greatly stricken with the need at White Hill Corps. A lovely little fellowship of Bermudian Christians is to be found there, led on by a valiant Envoy and his wife and three children. The corps has a lovely home league, but no facilities. There is no kitchen nor indoor toilets. The quarters is so small that I marvel that so many can live in it and keep it as beautiful as it is. I felt within myself, here is our challenge for next year!



From our farthest northern region to the most southerly our sympathies and help must flow. It is my desire to make White Hill Corps our project for this year, and I know that women all over Canada will respond to our appeal. We want to have built right across the back of the hall and quarters an extension to house the home league kitchen, washroom facilities, and an extra room for the quarters.

In this day of "caring", let us feel the need of our comrades and where possible alleviate hardships. This is a day of "sharing". May the prosperity of the White Hills Corps in the future years, in souls won for the Master, in fellowship of the saints, be shared by us, because we have been willing to share with them.



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Very good weight and quality  
About 4 months delivery

Instrument	Case
Bb Cornet	\$ 82.00 \$27.00
Flugel	105.00 35.00
Tenor Horn	150.00 35.00
Baritone	175.00 40.00
Euphonium 3 Valve	220.00 45.00
Tenor Trombone	105.00 44.75
Eb Bass	555.00 55.00

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- 6303 — EUPHONIUM SOLOIST
- 6306 — BAND AND TIMBRELS
- 6307 — MUSIC

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**Commissioner & Mrs. C. Wiseman**  
Woodstock, Ontario, Sat.-Sun., Jan. 20-21; Earlscourt, Sat.-Sun., Feb. 3-4; Brantford, Sat.-Sun., Feb. 10-11; Metro-Toronto Divisional Retreat, Tues.-Thurs., Feb. 20-22

**Mrs. Commissioner C. Wiseman**  
Danforth, Tues., Feb. 6 (Metro-Toronto Home League Institute); Windsor, Fri., Feb. 9

**Colonel and Mrs. L. Russell**  
Sault Ste. Marie, Steelton Corps, Sat.-Sun., Jan. 20-21; \*Vancouver, Sat.-Tues., Feb. 3-6  
\*Mrs. Colonel L. Russell will not accompany

**Colonel and Mrs. L. Pindred**  
Winnipeg Harbour Light, Sat.-Sun., Feb. 3-4; Winnipeg, Thurs., Feb. 8  
**Colonel and Mrs. George Higgins:** Jane Street, Sun., Jan. 21  
**Colonel and Mrs. Frank Moulton:** East Toronto, Sun., Feb. 11

**Colonel and Mrs. William Ross:** Duckworth Citadel, Sun., Jan. 21; St. John's Citadel, Thurs., Jan. 25; St. John's Temple, Sun., Jan. 28

**Lieut.-Colonel and Mrs. Eric Coward:** Parliament Street, Sun., Jan. 28

**Lieut.-Colonel and Mrs. Wilfred Hawkes:** Byersville, Sun., Jan. 21; Cobourg, Wed., Jan. 24; Napanee, Sun., Jan. 28

**Brigadier William Gibson:** Scarborough, Sat., Jan. 27

**Brigadier Sidney Mundy:** Wallaceburg, Sun., Jan. 21

**Major Doris Fisher:** Niagara Falls, Sun., Jan. 21

**Major and Mrs. Frederick Lewis:** Canyon City, Sat.-Sun., Jan. 20-21; Prince George, Sat.-Sun., Jan. 27-28

**TERRITORIAL EVANGELISTS—**  
**Major and Mrs. George Clarke:** Bishop's Falls, Sun., Jan. 21 (a.m.); Botwood, Sun., Jan. 21 (afternoon and evening) and Mon., Jan. 22; Peterborough, Tues., Jan. 23; Comfort Cove, Newstead, Wed.-Thurs., Jan. 24-25; Campbellton, Fri., Jan. 26; Lewisporte, Sun.-Mon., Jan. 28-29; Embree, Tues.-Wed., Jan. 30-31; Gambo, Thurs., Feb. 1; Gander, Fri.-Sun., Feb. 2-4; Dover, Mon.-Tues., Feb. 5-6; Hare Bay, Thurs., Feb. 8; Glovertown, Fri., Feb. 9; Clarendville, Sat.-Sun., Feb. 10-11; St. John's Citadel, Wed.-Mon., Feb. 14-19

**Captain William Clarke:** Thompson, Sat.-Mon., Jan. 20-29; Portage la Prairie, Sat.-Mon., Feb. 3-5; Brandon, Fri.-Mon., Feb. 9-19

**OFFICIAL GAZETTE**  
INTERNATIONAL HEADQUARTERS—  
PROMOTIONS—

To be Commissioner  
Lieut.-Commissioner Gilbert Abadie  
To be Lieut.-Commissioner  
Colonel Paul S. Kaiser  
To be Colonel  
Lieut.-Colonel Per-Erik Wahlstrom

**APPOINTMENTS—**  
Lieut.-Colonel Karsten Anker Solhaug, Chief Secretary, Norway  
Lieut.-Colonel William Larson, Chief Secretary, Denmark

**Erik Wickberg**  
Chief of the Staff  
TERRITORIAL HEADQUARTERS—  
APPOINTMENT—

Major Doris Fisher, Territorial Home League Secretary

**RETIREMENTS FROM ACTIVE SERVICE—**  
Brigadier Esther Perry out of West Toronto Corps in 1935. Last Appointment, Territorial Headquarters, Women's Social Department. On January 1st, 1968.

Brigadier William Stanley out of Long Pond, Newfoundland in 1924. Mrs. Stanley (née Margaret Dawe) out of Point St. Charles in 1926. Last Appointment Listowel, Ontario. On January 1, 1968.

**Clarence Wiseman**  
Territorial Commander

With a Seasonable Emphasis

THE annual Christmas candle-light service at the St. Catharines Corps, Ont. (Major Ruth Knowles and Major Zevera Richards), was presented by the musical forces of the local corps. The corps building, which was seasonably decorated, was filled for the presentation.

Youth was represented by the singing company, which contributed a variety of selections, including the Indian carol "Jesu Ahatonhia", and during the singing of the latter, the drama of Indian children bringing their

furs to the manger scene, was enacted. Bandsman Arthur Beard rendered the violin solo, "Gesu Bambino", and Valerie Beard read of Christmas customs and their origin.

The youth group chorus and the songster brigade contributed selections to the evening, including "The march of the three kings", portrayed by three members of the songsters.

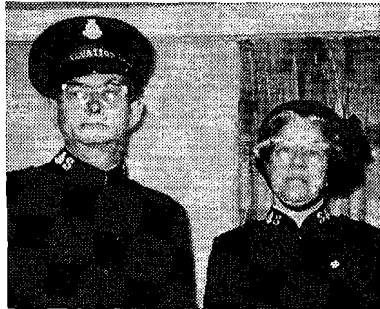
The congregation participated in community singing, the narrator for the evening being Bandsman Fred Boycott. The corps senior and young people's bands also took part, bandsmen presenting a dramatic version of "Good King Wenceslas". The finale for the evening was a united rendition of "O holy night".

The over-sixty club of the corps held a special Christmas dinner, at which time a review of the progress of the group was given by the leader, Brother A. S. Brookes. A programme followed the meal, talent in the group being revealed as they actively participated in all that transpired. —N.H.S.

He Returned for Prayer

RECENT Sunday meetings at the Bracebridge Corps, Ont. (Captain Mrs. Grace Cotie. Aux.-Captain Edna McKenzie), were led by the Divisional Commander and Mrs. Lieut.-Colonel Charles Sim. Fine attendances were recorded, much blessing resulting from the messages which were given. At the close of the day two seekers were registered, one being a man who had been the object of much prayer for some time.

On another Sunday two senior and five junior soldiers were enrolled. A young man, who had attended a Thursday evening prayer meeting, left the gathering under deep conviction, returning later to seek the forgiveness of God.—W.S.



ABOVE: Bandsman and Mrs. David Moulton, of the Earls Court Citadel Corps, who were recently married. Mrs. Moulton is the former Jean Pittman. LEFT: Brigadier and Mrs. Ernest Batten who recently retired from active service.



Brother Bill Crabb (left) of the Victoria Harbour Light Corps, B.C., makes a presentation of a number of copies of a recent New Testament translation, "Good News for Modern Man", to his Commanding Officer, Aux.-Captain Albert Ferris, for use in the corps programme.

TIMES OF SPIRITUAL CHALLENGE

RECENT visitors to the Buchans Corps, Nfld. (Captain and Mrs. Kevin Rideout), were the Divisional Officer and Mrs. Major Arthur Pike. During the Sunday school Mrs. Pike spoke to the young people, bringing the message by means of an object lesson. The Major led the Junior Soldier's Day of Renewal ceremony and in response to the appeal which followed, five young people knelt at the Mercy Seat.

On the previous Sunday evening a man who had been a backslider for many years was restored.

A band Sunday was recently observed, all meetings on the Sunday being led by the bandsmen. During the holiness meeting two talks on the theme of the dedicated life by two young people brought much blessing.

In the evening Bandmaster A. Goulding brought the message. During the appeal which followed the talk, a backslider returned to the Lord and a number of other comrades re-dedicated their lives for future service.

Books made Available

THE presentation of a number of copies of the book, "Good news for modern man" (a translation of the New Testament into modern English) took place recently at the Victoria Harbour Light Corps, B.C. (Aux.-Captain and Mrs. Albert Ferris), Brother Bill Crabb making the gift to the Commanding Officer.

The donor is a valued member of the corps, providing films and sound equipment as part of the programme of encouragement and help for men in the institution.

Continued interest is being shown in the rehabilitation programme at the centre. The meetings are well attended, and this has necessitated an enlargement of the facilities. The adjacent building to the centre has been purchased and plans are underway for additional living and recreational areas to become available in the new premises.

A Growing Ministry

THE Danforth, Toronto, Over-Sixty Club has proved to be the door to happiness for many of the senior citizens in the busy area surrounding the corps. The club days feature happy Christian fellowship under the leadership of Mrs. Lieut.-Colonel Morgan Flannigan.

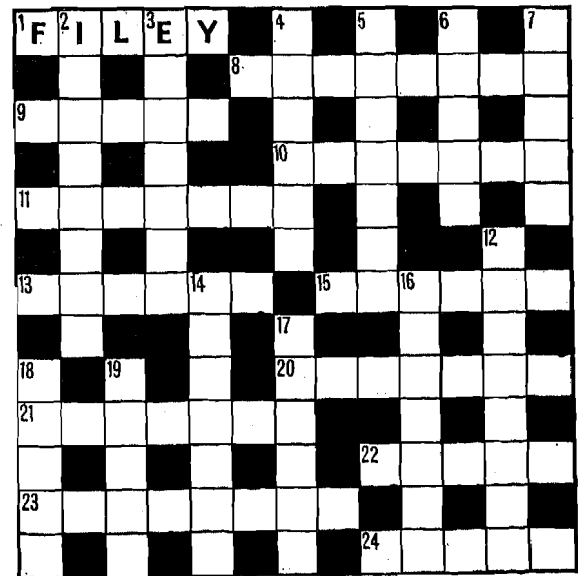
The club has maintained a high calibre of programming, the corps officers, Major and Mrs. Edwin Brown, attending each week. Many of the members have commenced attending Sunday meetings at the corps. An added interest has been provided by the formation of the choristers, a singing group within the club.

During a recent month the programme included a visit from a group of students at a Baptist seminary, the North Toronto Over-Sixty Octette Party and a trip to Florida, by word and picture, provided by the club pianist, Mrs. Major Percy Cubitt (R). —M.M.

— Scriptural Crossword Puzzle —

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

REFERENCES ACROSS: 9. 1 Thess. 5. 10. Job 32. 21. Acts 10. 22. Acts 16. 23. Acts 1. 24. Mark 14. DOWN: 6. Gen. 11. 14. Pro. 11. 19. John 19.



ACROSS

- 1. Venue of Christian Holiday Crusade . . . (5)
- 8. . . . and one of its personalities (3, 5)
- 9. "— all things; hold fast that which is good" (5)
- 10. Elihu told Job he had given ear to his these (7)
- 11. Nought in string for keeping! (7)
- 13. Used for viewing events (6)
- 15. Your Christian holiday should be this (6)
- 20. We sometimes appear this when windswept (7)
- 21. Cornelius was a centurion of this band (7)
- 22. Believe on the Lord Jesus Christ and be this (5)

- 23. Numbered with the eleven in place of Judas (8)
- 24. The spirit is often this, but the flesh weak (5)

DOWN

- 2. Excite to anger (8)
- 3. Surround (7)
- 4. and 17. A Filey personality . . . (6, 6)
- 5. . . . who will be this during the week (7)
- 6. Son of Serug (5)
- 7. Many young people enjoy a midnight one (5)
- 12. This Edwin will be at Filey (8)
- 14. A just weight is this of the Lord (7)
- 16. To do or say again (7)
- 18. Religious ones are often shown (5)
- 19. Jesus's garments were made into four (5)

SOLUTION TO THIS WEEK'S PUZZLE

DUNCAN, 18. FILMS, 19. PARTS. 7. FEAST, 12. SHEPHERD, 14. DELIGHT, 16. ITERATE, 17. IRRITATE, 3. ENVIRON, 4. GEORGE, 5. SPEAKER, 6. NAYOR, ITALIAN, 22. SAVED, 23. MATTHIAS, 24. READY, DOWN: 2. 11. STORING, 13. STANDS, 15. BRIGH, 20. UNKEMP, 21. ACROSS: 1. FILEY, 8. BEN PEAKE, 9. PROVE, 10. REASONS.





**H**AVE you ever made a major purchase—and then had second thoughts?

Have you ever found it difficult to make a decision on the job or at home because there were “just too many facts to consider”?

Has a friend ever called you “stubborn” because you absolutely refused to change your mind about a certain issue?

If your answer to any of these questions is “yes”, then you’re in good company—for psychologists say that these attitudes are normal when they occur occasionally in a person’s life.

But when people consistently have difficulty making a decision—and change their minds at the slightest provocation—then there is usually need for better psychological understanding and personal improvement. For your job, your success in marriage and as a parent, your very happiness in life may be more dependent on how and why you change your mind than you may realize.

Take a person’s job, for example. Ever wonder how the top executives in a company got where they are today? Many would probably say that possessing the “quality of decisiveness” was a major factor responsible for their success.

Take a tip from these executives to help you in your own work: Never assume that “common sense” and “reasoning” will pull you through 100 per cent of the time when you have to make a decision.

Perrin Stryker, in *The Men from The Boys*, a book that describes varieties and problems of decision-making drawn from real-life business situations, writes: “I’m not saying you should throw reason and facts and logic out

the window; you have to use these constantly, and try to be always as objective as you can. But you’ve got to do a lot more.

“You’re going to have to learn for yourself what good timing is, in making decisions, and how to be either prompt or deliberate, as the case seems to indicate. You’ll have to be flexible enough so that you can, if necessary, backtrack and change your decision; but you can’t do this so much that you appear to be vacillating.

“You’ll have to take risk courageously, without evasion. Without courage, in fact, you might as well abandon the hope of learning how to be decisive.”

A different kind of pattern is brought to light by psychologist Gary A. Steiner, who has found that “people less interested in a matter are more likely to change their minds”. The less interested take longer to make up their minds, too, the psychologist’s studies confirmed.

People’s opinions, attitudes and beliefs—affected by tradition and superstition, among many other things—can be changed by simple observation, too, although there is sometimes a tendency to go from one extreme to another.

The Bible tells of the Apostle Paul, shipwrecked on the island of Malta, south of Sicily in the mid-Mediterranean. As he was building a fire, a viper fastened onto his hand. The natives who were watching decided immediately that Paul was a murderer, for they believed that the strike of the poisonous snake was a sure sign.

However, Paul “shook off the beast into the fire and felt no harm. They looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while,

and saw no harm come to him, they changed their minds, and said that he was a god.” (Acts 28:5-6)

When is it best *never* to change your mind? When your action will result in more harm than good for the majority concerned. Once you have selected your choice and made your decision, stick to it if the happiness and well-being of others depend upon it. A mother who promises to take her children to the zoo on Saturday—and then changes her mind simply because a next-door neighbour persuades her to go shopping—is not exercising the best judgment.

An individual’s opinions, attitudes and beliefs are more subject to change when he is subject to cross-pressures; and such cross-pressures are particularly likely to affect people who change their environment in one way or another.

Psychologist Steiner cites the example of a student moving

from home to college. “Often the new environment differs markedly from the old and then it can make a real difference, especially at the impressionable college age: the new student tends to take over the predominant and prestigious opinions, attitudes and beliefs of the upper classmen, the faculty, and the college community in general. By and large, a cross-pressured person tends to change toward the prevailing attitude of his most favoured reference group.”

However, maintaining the proper sense of individuality in decision-making is important to good mental health.

Remember, Fickle Frances and Stubborn Sam aren’t the only ones who can benefit from this advice from the experts. Now that you know how and why you change your mind, put your new insight to work for you—and watch the payoff in better job performance, a more successful marriage and a happier family.

### GENERAL FREDERICK COUTTS

#### Pays a tribute to his wife



**M**Y FAMILY and I have been both moved and upheld by the messages which have reached us from all parts of the world in recent days, and we thank everyone who remembered us in prayer.

Had I been able to trust my voice at the funeral service in the Camberwell hall I would have recalled two memories—one in 1920 and the other in 1963.

The first was in the old hall at Warrington—no architectural gem in those days—but filled for the salvation meeting on Sunday night. As the prayer meeting began the Assistant Young People’s Sergeant-Major—still a university undergraduate—rose from her place in the songsters and quietly moved to speak to one or two young folk in the congregation to help them to a decision. What was done and the way it was done, has never been forgotten by at least one who was there.

The second was in the Petersham Town Hall where, at the close of a day’s youth councils for the Sydney Metropolitan Division I asked my wife to pray. If her clear voice could be heard, as always, without strain, no less did her outgoing spirit on behalf of those present breathe through her words.

That—though none of us knew at the time—was to be her last public action in full possession of her physical powers.

People were ever her life and concern. Thanks be to God!

# MAGAZINE features

## CALENDAR FACTS AND FANCIES

**I**F early Mexicans followed the ancient custom of naming calendar months after events that took place in their lives the Pop craze may not be as modern as we believe—for two of the months on old Mexican calendars were called “Pop” and “Zip”!

We can often peek into the past by studying old calendars and discovering what people called their seasons. For instance, Sumerians seem to have had a more practical outlook than the Mexicans, and dubbed their months with such descriptive phrases as “the month of leading out the oxen” and “the month of opening the irrigation canals”.

The first “calendar” was probably man’s own shadow, when he discovered its pattern changed as the day progressed. However, the Egyptians produced the earliest calendar on record by carefully observing that the rising star Sirius corresponded with the rising of the Nile—over 6,000 years ago.

Their calendar had twelve months of thirty days each and added five days at the end of the year for a total of 365 days. The year was divided into three sea-

sons of four months each, called Flood Time, Seed Time and Harvest Time . . . and this ancient calendar remained the most accurate until the middle of the 16th century.

Man has not been satisfied with simply having his calendars tell him the seasons, however. Ancient calendars were often used as decorations or ornaments in temples, and a famous Aztec calendar tells of the world’s creation and destruction.

This twenty-ton Aztec stone calendar, now on display in the National Museum in Mexico City, was discovered in the 16th century and is covered with beautifully carved symbols. Three feet thick and 12 feet in diameter, the stone is a surprisingly accurate chronological table—but, of course, it wouldn’t be very handy for home use.

Ancient Babylonians had thirteen months in their calendar year. Based on the moon, this far-from-accurate calendar listed twenty-nine or thirty days for each month. The Greeks had so much trouble they let each city set up its own calendar—the most



famous of which added three extra months every eight years to make things come out even. The Romans left their timekeeping in the hands of the high priest, who managed their calendar-keeping so badly that by Julius Caesar’s time the summer months were arriving in the spring.

Caesar did have some good that lived after him for he corrected this situation in 46 B.C. with the Julian calendar, and invented “Leap Year” by adding

one day every fourth year to a 365-day year.

However, Caesar’s correction of one day in four years made the calendar year longer than the year of the seasons—which gave an unfortunate “running out of time” effect. In 1582, Pope Gregory XIII corrected this by directing that ten days be “dropped” from the calendar; then he announced that October 5th, 1582, would actually be October 15th. He also directed that Leap Years should be omitted on century years not divisible by 400.

Unfortunately, with all of man’s preoccupation with time-telling, he has not yet developed a really universal calendar. In calendars round the world today, there are 14 different types of years and 28 types of months. All this leads some people to think that things might be much simpler if our calendars were consistent and had January 1st falling on the same day of the week, year after year.

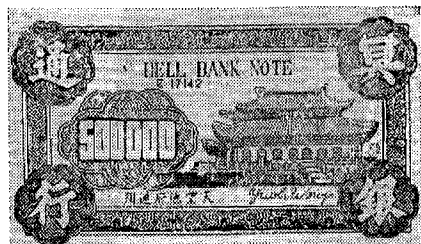
### World Calendar

A new World Calendar that would get everybody together has been discussed since 1914, but to date nobody has been interested enough in it to adopt it. This calendar, according to its Swiss originators, would have all the years alike, all quarters equal and all holidays on weekends. That might put a stop to those lovely “long weekends”, but for once the world would be consistent in something!

Will the Space Age see such consistency? Only time will tell.

*J.E. Charlton, F.R.N.S., contributes a third article in the series*

## COMMENTS ABOUT COINS



*Dealing this week  
with Chinese Burial  
Notes*



**C**HINESE burial notes are a most unusual form of money and have been used extensively for many years. There are numerous varieties and one in the writer’s collection is a Hell Bank Note of five million yen denomination. This burial note pictures a man, probably a farmer, in red and green apparel on the obverse and a blue pagoda on the reverse.

Behind “burial” money is the hope that a departed relative may enjoy all the comforts to which he had been accustomed in the

former life and the burial notes are placed in the mouths of the dead to pay their passage to the new world. Commencing about 200 B.C. coins, clay images of wives, servants, dancing girls, animals and household goods were contained in Chinese graves. In some cases the money was real and many of the ancient Chinese coins have been preserved in this way. For relatives unable to afford real money, substitutes in the form of clay ingots and imitation coins made of slate were used.

The Chinese invented paper money over a thousand years ago and for much of this period the burial notes have been in use. Due to post-war inflation the denominations of these notes have risen sharply as the Chinese figure that the cost of dying must keep up with the cost of living.

The burial notes are obtainable at temple vendors’ stalls in a mourner’s kit which includes incense sticks and firecrackers. They can also be obtained from funeral supply firms in Formosa and Hong Kong.

# ARMY accent

## ENCOUNTER

By Muriel Thiebaut, Sherbrooke, P.Q.

**I** WAS only thirteen years of age when I began to know Christ as my Saviour. I first met Him in a Salvation Army meeting-room. I felt that God was calling me to serve Him in The Salvation Army.

Some time later I was enrolled, first as a recruit and then as a soldier. After a while I regretted it, the Tempter whispering to me: "You were too young when you were enrolled". "It is true," I said to myself, "I was too young and I didn't know what I was doing".

For some six months I lived my life

aimlessly, not knowing if I ought to continue. Then one day the Saviour opened my eyes. I became truly converted. I gave myself unreservedly to serve Him for the rest of my life.

I saw the kind of life other youngsters were living and some of them often asked me: "Why do you belong to The Salvation Army? Why are you going there?" But they also admitted that they were bored with life, and were asking themselves why they were born. I know the reason and I try to tell them, and others, about my Friend.

In The Salvation Army, I have found Jesus Christ as my Friend and Saviour. He has delivered me from sin and taught me to serve Him. I want to spend my life telling others that Jesus Christ came to save them, too.



Muriel Thiebaut is a young Salvationist recently arrived in Canada from Toulon, France. She took part in a French campaign in the province of Quebec led by Commissioner Gilbert Abadie in October, and gave this testimony at Montreal Citadel.

### Songs of God's People

(Continued from page 4)

"eternally become man". He says: "We stress the humanity (of Christ) too exclusively at Christmas and His deity too exclusively after the Resurrection; almost as if Christ once became a man and then presently reverted to being simply a God. We think of the Resurrection and Ascension (rightly) as great acts of God; less often as the triumph of man. The ancient interpretation of Psalm 8, however arrived at, is a cheering corrective."

And in the light of this majestic revelation, the utter worthlessness of man and yet his eternal potential in Christ, the Psalmist returns to his initial exclamation as he says,

*O Lord, our Lord,  
How excellent is Thy name in  
all the earth.*



At Prince Albert, Sask., the Commanding Officer, Major Glen McEwan, publicly enrolled the Merrett family, the parents becoming senior soldiers and their daughter, Cynthia, a junior soldier.

The Merretts formerly lived in Nipawin, Sask., and moved to Prince Albert early in 1967. Cynthia is anxious to join the band and singing company and to be a corps cadet. Mrs. Merrett first linked up with the Army when she began to attend the home league meetings.

## The Tide of Permissiveness

Commissioner Wiseman's comments on the proposed changes in the law

Continued from page two

Do we want Canada to go the way of some small nations in Central and South America where, to quote from the "Ottawa Journal", "State lotteries are widely advertised, where tickets are sold in shops open solely for that purpose, and where ragged vendors peddle tickets on the streets"? As one commentator has suggested, "The creation of national or provincial lotteries would give official sanction to one of the shadiest of all rackets".

Actually very little money raised in lotteries ever reaches the charities they are supposed to help. For example, the hospitals in Eire receive less than 19% of the money gambled by people who purchase sweepstake tickets.

**WHAT** are the sources of the prevailing tide of permissiveness that seeks to sweep away the well-tried anchorages of our Judeo-Christian way of life and which appears to be so influential in much of the proposed new legislation?

Would one of the sources be the pervasive teaching that moral scruples should be cast aside as unhealthy, for they unnaturally repress one's instinctive drives? This teaching insists that until the forces of sex, hostility and self have free rein the personality is bound to suffer from serious disorders. Moral laws and social taboos that would discipline and re-direct our natural drives simply serve to make us inwardly sick.

Not a few psychologists who have espoused this doctrine are now turning away from it. It has proved to be a broken reed. O. Hobart Mowrer, an eminent research scientist and psychologist, in his book "The crisis in psychiatry and religion" writes:

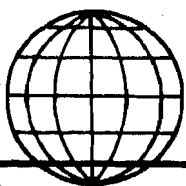
"Analytic treatment and theory, far from lessening our woes, have exacerbated them; and we are today looking to religion, once again, with renewed hope and urgency. We have tried to believe that personality disorder is basically illness—mental illness; but we are now increasingly persuaded that the problem is fundamentally moral, that the guilt which is so obviously central in psychopathology is real rather than false, and that only a moral attack upon this problem can be successful. We had hoped that an easy solution might be found for personal evil; and we have tried both the doctrine of 'cheap grace' (in religion) and the strategy of denying the reality of sin and guilt altogether (in psychoanalysis), but neither has worked. And so today there is growing readiness to accept the verdict that 'therapy' or 'salvation' is possible only at great cost: the cost of self-revelation, deep contrition, and a radically changed way of life."

Professor Mowrer sees the need for discipline in society, as well as in personal life, for he scorns the "subversive doctrine that we can have the benefits of orderly social life without paying for it, through certain restraints and sacrifices".

When Christians face movements and tendencies in society that negate Christ, they cannot sit back and do nothing. They must stand up and be counted, as the Holy Spirit directs. Because his faith is at stake, the Christian of today is called upon to witness to that faith perhaps as never before. Should we fail, we shall be pierced to the heart by Christ's saying, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).



# INTERNATIONAL SURVEY



## THE REPAIRS WERE ONLY MINOR

There was an unexpected delay in the journey, relates CAPTAIN DUDLEY COLES, a Canadian missionary officer who is Territorial Youth Secretary in the Western India Territory. This graphically written story paints a mental picture and teaches a spiritual lesson.

IT was a lovely fresh post-monsoon morning when this picture was taken about fifty miles out on the Poona-Nasik Road. We had seventy miles of driving behind us that morning and decided to pause and stretch our legs on one of the minor *ghats* over which the road snakes its way.

"You know," I said to my companions, "in the past six weeks I have travelled over one thousand miles in this jeep and haven't had so much as a puncture. You sure can't beat a jeep in this part of the world!"

But I did not know what lay ahead! We piled in the jeep again and accelerated to a steady fifty-sixty miles per hour. Then without warning it happened. The steering wheel failed to respond to my touch, and the vehicle began to turn off the road. I jammed on the brakes and honked the horn simultaneously. We were heading not only toward a tree but also toward a man walking along the roadside. Dumbfounded to see us hurtling toward him,



Captain Dudley Coles is seen to the right of the picture, standing beside the jeep referred to in the story.

he hesitated a moment before starting to run out of the way. Amid a cloud of dust and dirt we came to a halt within a foot of a metal signpost. The jeep was undamaged, we were unhurt, and the pedestrian was sitting down nursing his hand which had caught the side of the jeep, and

recovering from shock. Angry at first, he soon cheered up when he knew we were blameless, and moved off toward the bazaar again thankful that nothing more serious had happened to him.

And how grateful we were too for providential care. Had there been more traffic on the road, had

there been the usual culvert alongside, had we reached the bend and bridge which the signpost indicated, it might have been different. The Lord had been gracious to us indeed.

It was decided that one of my companions should get a lift into Poona and seek aid. After unsuccessfully flagging two or three buses, we finally hailed a car whose driver agreed to help us out. My young Indian officer friend and I then settled down under the shade of a large banyan tree to await help. We were several miles from the nearest village, and as the day grew hotter so we became hungrier and thirstier. I dug into my brief case and pulled out Paul Tournier's *Fatigue in Modern Society*, but somehow it just didn't seem to fit this situation! For almost three hours we saw little but bullock carts tightly packed with families enjoying the weekly outing to the bazaar, and little children jostling their ever-munching buffaloes along the roadside. We hopefully stood up when a small panel truck came in view crossing the bridge down the road, and joyfully greeted the two mechanics who jumped out when the vehicle pulled up alongside.

## Giving the Word in Korea

IN addition to being the corps officer of the Seoul Central Corps, Captain Peter Chang is chaplain of the downtown police

department. Some 450 policemen look to him for spiritual help and guidance. The prisoners may also go to the Captain for counselling.



Captain Irene Davis, a Canadian missionary officer in Korea, is seen (second from left) presenting the New Testaments to the chief detective, Mr. Yun Il Shik, while the corps officers, Captain and Mrs. Peter Chang, look on.

Some months ago a few Bibles were given for the use of the policemen. At that time the chief constable made it quite clear that he had no interest in Christianity. However, during a recent visit made by the chaplain, the chief confessed he had taken one of the Bibles to his office and had begun to read it.

### Needed Donation

A donation from the Gladstone Ave. (Ottawa) Corps Sunday school made it possible to present thirty-five New Testaments in the Korean language to the jail for the use of the inmates. Congratulations to these missionary-minded young people for their "Bible Penny Jar".

Not only was the presentation made, but a gospel meeting was shared with the 133 prisoners. We pray that the seed sown will bear much fruit in due season.

### Minor Repairs

It did not take them long to discover, and replace, the cause of our near disastrous accident. A vital pin, at the base of the steering column had come loose, and fallen out. Only a pin, perhaps four inches long and worth about Rs. 2.00 (30c), but without it the Rs. 25,000 (\$3,500) jeep was useless. When it failed to do its job our lives were in jeopardy.

Soon the mechanics had fitted a new pin, and had us on our way again. We left that isolated spot somewhere on the Poona-Nasik Road with the importance of that little pin indelibly imprinted on our minds. Sharpened too was the vital spiritual truth which it paralleled. Sow an action and reap a habit, sow a habit and reap a character, sow a character and reap a destiny. It is the small actions and decisions today which decide whether we reach the end of our spiritual pilgrimage safely or not.

Worth thinking about, isn't it?

**THE STORY SO FAR:** Leonard Woodward was born in a small English village. He entered training for Salvation Army officership which was followed by a succession of corps commands. Following marriage he and his wife are asked if they would be willing to undertake service in the Far East. They accept and travel overseas. After some language studies their first appointment takes them into the island of Celebes. After leaving his wife behind in Kulawi, Leonard proceeds with his companion to the settlement of Kantewoe. He brings his wife to the new settlement and they establish a school, a teacher being wonderfully supplied.

## 9. Learning the Language

**T**HE language difficulty was a very real one. Among the scattered population in Celebes, Leonard soon found that many languages were spoken. The two

out-of-the-way places for long periods at a stretch, he would go without shaving. Allowing his beard to grow did not seem a very big decision, but events were to prove it to be one of the most important in his life.

"I discovered later," said Leonard, speaking again of this matter, "that among the thousands of natives then living in Central Celebes, there were only three bearded men! These men had a great reputation for wisdom." Although he himself could hardly see the relationship, he now saw no reason why he should not make use of this connection of "whiskers and wisdom" in the Toradja mind for the benefit of the Kingdom of God. When his dark and flowing beard became a familiar sight—surpassing as it did anything that the natives had ever seen—"Tua Djanku" (the man with a beard) would find his observations carefully listened to and his decisions accepted as

## A Missionary Story by LIEUT.-COLONEL ALBERT KENYON

folk that he was there to help and bless them as the messenger of a God of love?

Turning this over in his mind in the shadow of the Lobo (still his shelter at night), and watching a group of boys at play, Leonard suddenly realized that one of them always responded to what sounded like "Bandera". With growing inward excitement, Leonard watched and waited until the moment came when he felt he ought to shout "Bandera"!

The boy — whose name it proved to be—leapt to his feet in surprise and looked toward the missionary, who was by this time writing a phonetic (or sound) outline in his little notebook. The other boys, their curiosity overcoming their natural fear of the white man, crowded around to see what he was doing. What were those funny little black marks? What did they mean?

felt he was on the right track at last, and eagerly he continued his questioning. Picking up a stone he looked at Bandera, who answered "Watoe".

Into the little book went the word!

Leonard tried a blade of grass. "Kowo," came the reply, and another entry was made.

Then followed a house, his own hand and foot, his hair, his eyes and other easily recognizable objects; all were named and noted.

When Leonard went to rest in the Lobo that night he felt that the day had been the most wonderful of all since his call to the mission field. But it was to be four years before he felt confident enough to give a Bible talk in the Oema language.

Next morning Bandera was outside the Lobo, waiting for the white man to appear. He followed Leonard about all day—ready to give names or to do his best to interpret his wishes. It was the beginning of a mutual understanding which was to prove of immense value to the missionary, and the opening up of a new world to the Toradja boy. The key had been turned in the lock and the door of silence now stood ajar.

(To be continued)

1968 IS

WORLD YOUTH YEAR

- ★ Plan Early
- ★ Plan Wisely
- ★ Plan Well

# LEONARD GOES EAST

hundred thousand inhabitants of the central district employed no less than eight different tongues.

Inability to speak to the folk in the village greatly hindered Leonard. He longed to get nearer to these jungle folk and prayed hard that they might soon realize the purpose of his coming. But it was slow work. For some months his very appearance on the streets of the village was the signal for a general stampede! All fled from "the evil eye" of the "white devil" in their midst. One poor woman, unaware of his approach one morning, was busy at her cooking pot when suddenly she felt his presence. She looked up — and was petrified with fear. She couldn't move, her body shook as if she was suffering with ague!

Leonard's heart was sore. "How can I break down this wall of silence between us?" became his daily prayer. The prayer was answered in a remarkable way.

During his earlier journey from Java to Celebes, Leonard decided that, as he would be living in

final on occasions when he was called in to arbitrate upon some of the differences which arose among the forest folk.

But that was still in the future and, at the moment, Tama Gempo, the headman of Kantewoe, was just as unfriendly as he had been on the first day. In his youth this chief had been a leader among the head-hunters of the village and still boasted of his fifty victims. Now he was elderly and thin, with but a wisp of a beard decorating his chin, and shrewd enough to see that the white man's aims were very different from his own. So he lost no opportunity of working against Leonard.

"Here comes the one who will thrash you," he would shout whenever he saw the missionary appear on the streets, whereupon everyone in the vicinity—men, women and children — would scuttle away out of sight, leaving the old man chuckling to himself. This always distressed Leonard; how could he show these simple

They jabbered away and pointed, but not much progress was made, for Leonard could not understand a word they said.

Then he called Bandera to him and discovered that the lad was intelligent for, as the missionary pointed out to first one and then another of the boys, Bandera spoke his name. Leonard wrote them all down—the first time any word in the Oema language had been committed to paper, and made a mental note of each face as he did so.

Names—nouns! Yes, Leonard

Next morning Bandera was outside the Lobo, waiting for the white man to appear.



## AN UP-TO-DATE REPORT

**F**OR an up-to-date report of work in the area pioneered by Lieut.-Colonel Leonard Woodward (whose story is the basis of this serial), we turn to a recent report of a visit paid by the Territorial Commander, Colonel Jacobus Corputty.

"The most sensational welcome was district Kantewoe and I must say the Captain at the Morwi Corps went all out in decorating. Saturday we arrived in Kantewoe, with tremendous festivities. There were over 2,000 at the welcome meeting in a large hall, and even so there were hundreds outside. Great honour was paid to the memory of Lieut.-Colonel Woodward, wonderful really, when you see the results of Woodward's work in that area. The first eleven students (from some fifty years ago) sang a song 'A, B, C, etc.' — it was most amusing! Must say that we didn't have much time to sleep."